

SERMON

Preached before the

RIGHT HONOURABLE
GEORGE Earl of *Berkeley*,
GOVERNOUR,

AND THE

Company of Merchants of ENGLAND
Trading into the *Levant* Seas.

AT

St. PETERS Church in *Broadstreet*.
January 25. 1680.

By CHARLES HICKMAN, A. M.
Student of Christ-Church in *Oxon*, and Chaplain to
his Excellency the Lord *Chandois*, Embassadour to
Constantinople.

L O N D O N :

Printed for *Henry Brome* at the Gun
at the West-End of *St. Pauls*. 1681.

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

1.0 : 7.772

To the Right Honourable

George Earl of Berkeley,
GOVERNOUR,

And to the Right Worshipful

THE

DEPUTY and COMPANY of Merchants
trading into the *Levant* Seas.

Right Honorable and Right Worshipful,



F I had judged this Discourse worthy of the Press, both the general consent whereby you honour'd me with the Title of your Servant, and the particular expressions of your Favour to me, would have obliged me to publish my gratitude in this Dedication, though you had not obliged me by your Commands. But since I understand how unreasonably I am censured for this Discourse, and that those censures must in some manner re-

The Epistle Dedicatory.

flect upon you also, who have been pleased to afford me a more favourable Character; I find my self bound in honour, as well as in gratitude and obedience, to vindicate both you, and my self, by this Publication. The objections I need not here either repeat, or answer; they are so groundless, that every rational man will be satisfied by reading the Sermon, and they which are otherwise, will not be convinced by an Epistle. Against these I humbly beg your Protection, and as in duty bound, I shall ever pray for your happiness, and Dedicate my self wholly to your service.

My Lord, and Gentlemen,

Your most obliged and

Most humble servant

Charles Hickman.

A
S E R M O N
O N

J O H N IV. 21, 22, 23.

Jesus saith unto her, Woman believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

Ye worship ye know not what, we know what we worship, for salvation is of the Jews.

But the hour cometh, and now is when the true worshippers shall worship the Father in Spirit and in Truth.

IN these words our Saviour determines the great Controversie which had long depended between the Jews and Samaritans, as it was proposed to him by the woman of Samaria, in these words.

Our Fathers worshipped in this mountain, but ye say that at Jerusalem is the place where men ought to worship. Therefore for the full, and profitable

ble understanding of my Text, I shall consider

1. The difference between the *Jews* and *Samaritans*.

2. Our Saviours method of reconciling it, and

3. I shall apply the whole in some useful reflections upon the differences of these our times.

1. The difference between the *Jews* and *Samaritans* was this; When the Tribes of *Israel* were carried Captive into *Affyria*, the King of that Land transplanted several Inhabitants of *Babylon*, and the Neighbouring Provinces there, and placed them in the Country of *Samaria*: where at the first they worshipped their own Gods, without any respect to the God of *Israel*. But being terrified by Lions which infested their Land, they wisely imputed this their danger to some mistake in their Religion, concluding that the God of the Land had brought this Calamity upon them for the neglect of his own worship, *for they knew not the manner of the God of the Land*. Upon complaint hereof their King sent them one of the Priests of *Israel* to instruct them; the Priest built them an Altar and a Temple, and appointed Sacrifices therein, and so made a formal appearance of an Independent Church of *Israel*.

Nevertheless though they feared the Lord, yet they served their Graven Images also, for they thought they had sufficiently appeased the God of
the

the Land by appointing Sacrifices to him, but they could not forget the Gods of their Native Country; so they set up *Adramelech* and *Anamelech*, the Gods of *Sepharvaim*, every Nation according to their own inventions, and their Devotion was absurdly divided betwixt the Idol and the living God.

This was the rise and original of the Samaritan Sect, in the days of *Salmaneser*, seven hundred years before our Saviours time: this was the true Antiquity of their Church, as we find it Recorded 2 *Kings* xvii. Howbeit this was not the Antiquity pleaded by the woman in my Text, neither were these the *Fathers* which she affirmed to have worshipped in the mountain, but as Nations, so Religions also love to boast of a long descent, and derive their pedigree, if it be possible, from the beginning of time: and if they want sufficient Authority to make good their plea, a small pretence or Tradition will serve their turn, and such a one it was whereby the *Samaritans* endeavoured to justify their separation.

For the Authority of *Salmaneser* not being sufficient to establish a Church in opposition to the Temple of *Jerusalem*, they could find out no better expedient both to quiet their own Consciences, and answer the objections of their Adversaries the *Jews*, than by pleading a greater Antiquity for their Religion than the *Jews* themselves pretended to,

to, and that the worshipping upon that mountain was countenanced at least; if not commanded, before the Temple of Jerusalem was built, and this was no hard thing to prove. For we read Gen. xxviii. that Jacob travelling over this mountain to Padan-Aram, saw a vision of Angels ascending and descending; therefore he took the stone which he had put for his Pillow and put it up for a Pillar, poured Oil upon the top of it, and called the name of that place Bethel, and he vowed a vow, that if God would be with him, and bring him back to his Fathers house in peace; then the Lord should be his God, and that stone which he set up for a Pillar should be Gods house, and he would surely pay his tenths. And Gen. xxxiii. at his return he did buy this parcel of ground and built an Altar there and called it El Elobe Israel. (i. e.) God the God of Israel, according as he promised. This is that Bethel which was afterwards made the Seat of the Priests of Samaria, and the solemn place of their worship, for so we read in the forecited chap. of 2 Kings, Then one of the Priests whom they had carried away from Samaria, came and dwelt in Bethel and taught them how they should fear the Lord.

Here we find a very plausible pretence for the Samaritan service, and since it was so contrary both to their ease and interest to go up to Jerusalem to Sacrifice, no wonder if they made use of this Argument to serve God nearer home. And now the

WOMANS

womans boast sounds big and significant, *Our Fathers worshipped in this mountain: Our Fathers ever since Jacobs time: Our Fathers for these eighteen hundred years, which was seven hundred years before the Temple of Jerusalem was built: and yet Ye say that at Jerusalem is the place where men ought to worship.* That by their Fathers they reckon'd from their Father Jacob we may conclude. 1. Because Jacob, as we have heard did really worship in that Mountain. 2. Because they call Jacob Father with a particular expression of Reverence; *Art thou greater than our Father Jacob?* 3. Because an Argument drawn from their Fathers worship, had been of no force, if the date of that worship had not commenced before the Temple of Jerusalem; and the Samaritans must have confessed themselves, as indeed they were, Schismaticks and Apostates from the Church of Israel, they had then exposed themselves to that terrible objection from the Jews, *Where was your Religion before Salmaneser?* Whereas now they could confidently say to the Jews themselves, *where was your Religion before Solomon?* when they thought their own as Ancient as their Father Jacob.

And no wonder that they should call Jacob Father, and pretend to be of the seed of Israel. For though after the Captivity the Land was at first inhabited by the *Babylonish Nations*, yet in process of time many of the discontented Jews,

consulting their ease, their interest, or their humour, revolted to their worship, when they had once made an appearance of a Church. It was no new thing for the *Jews* to worship new Gods, and then much more might they worship him after a new fashion. Novelties were still delightful to this unstable people, and they were always flexible to every evil way, only stifnecked when they should return unto the truth.

But if their calling *Jacob Father* be not a sufficient proof that they were of the same Original with the *Jews*, yet we may well judg they were *Brethren*, by the *wrongs* they did one to another. No enmity is so great as that between divided friends; and as we observe in the Heavens, so likewise upon Earth, there is no direct opposition, but between those Bodies which move in the same Line, and have sometimes been in Conjunction: and this was the case of the *Jews* and *Samaritans*: there was such a perfect abhorrence betwixt them, and the difference of their Religion (little as it was, in respect of other Nations) bred such a distance and strangeness in their Conversation, that though they slighted all the world besides, yet they only hated one another. The *Jews* accounted all Nations as *strangers* to them, but the *Samaritans* as their *enemies*, which shews that they looked not upon them

before the Levant Company. 11

as Profelytes to their Church, but Apostates from their Communion. Therefore there was no Neighbourhood or Correspondence amongst them, which made the woman admire and say, *How is that thou being a Jew askest water of me who am a woman of Samaria.* For, says the Evangelist, *The Jews have no dealing with the Samaritans.* And therefore the Samaritans refused to entertain our Saviour, *Because his face was as though he would go to Jerusalem.* Those common civilites which Nature teaches us to shew unto all mankind, were here denied and grown out of date, because they were almost, but not altogether of the same Religion

----*En quo discordia cives*
Perduxit miseros —

'Tis strange that the worship of God, which was designed to unite the minds of men, and confirm the bonds of friendship, should be taught to divide our hearts, and set Brother against Brother ! That Religion, which is the highest improvement of Nature, should blot out our first Principles of love, and make us forget our Natural Affections ! However a *Jew* may justifie himself in this obstinacy and hardness of heart, yet certainly we have otherwise learned Christ.

2. Therefore I proceed to shew our Saviours method of reconciling this difference ; And as a Preface thereunto we cannot chuse but admire this wonderful instance of his Humility, how his Goodness here ushered in his Truth, and by the tender expressions of his Love, he made way for the power of his Reasons. Here we find the God of Truth conversing with a *Samaritan* that lived in an Idolatrous error ; the powers of Heaven and Earth, condescending to the weakness of a woman ; and she a Harlot too, living in Adultery, though he was the perfection of all Vertue and Goodness. Nevertheless foregoing all these inequalities, and forgetting the Native quarrel of their Countries, he friendly salutes her, as if he were not a *Jew*, or she were no *Samaritan*. He friendly informs her who he was, and confirms to her his Power, by discovering the secrets of her heart ; at length being convinced that he was a Prophet, she proposes to him the grand question in debate, *Our fathers worshipped in this mountain, and ye say that at Jerusalem is the place where men ought to worship*. To this, and to the whole controversie between them, our Saviour makes answer in three distinct Heads.

- | | |
|------------------|---------------|
| 1. To the place | } of Worship. |
| 2. To the object | |
| 3. To the manner | |

And

And 1. to the place, the answer is: *The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.* That is, the time is coming, when the worship of God shall not necessarily be confined; either to the Temple of *Jerusalem*, as it is at this day, or to the mountain of *Samaria*, as ye pretend, but all places shall be indifferent unto God, and it shall be lawful for all Nations to appoint unto themselves solemn places of worship, without respect either to the Temple or the Mountain.

For while the promise was made only to *Israel* and his Seed, there was a partition-wall between them and the Gentiles, and their Sacrifices, which were the types of that promise, were confined to their own Land; therefore their worship was particular, and their Religion local, being continually celebrated in one place. Which place in former days, whilst *Israel* was a Sojourning Nation, was changeable at pleasure: and removed with their tents. Thus *Jacob* set up a Pillar and called it *Bethel*, the House of God. And for many Ages the Ark removed from house to house: but when their Nation was settled in the Land of *Canaan*, and God had chosen *Sion* for his habitation, and his resting place; then were all their Sacrifices consigned to the House of God, which was built at *Jerusalem*, according as he had foretold, *Dent. xii. 5.* But unto the place which the Lord your God shall

shall choose out of all your Tribes to put his name there, even to his habitation shall ye seek, and thither shall ye come, and thither shall ye bring your burnt Offerings, your Sacrifices, and your Tithes. Here we find a restraint put upon the liberty which the Nation formerly enjoyed, and though *Jacob* set up an Altar, and vowed to offer up his Tithes at *Bethel*, yet now they would only be accepted at the Temple in *Jerusalem*; and neither Prince nor people could separate themselves from the worship of that place (as the *Samaritans* did) without the guilt of disobedience and Schism.

Nevertheless our Saviour lays not this crime to their charge, but tells them this dispute is now growing out of date. The time is coming when the partition-wall shall be broken down, and all Nations shall be equally admitted to the worship of God, without any compliance to the Discipline of the *Jewish Church*, which being both temporary, and local, was now in the *fulnes* of time to be utterly abolished. though the promise was made only to *Abraham* and his Seed; and that promise solemnized only at the Temple; yet the time was coming when the Temple should be destroyed, and God would *raise up from those stones*, even from the ruins of the Temple; *children unto Abraham*. The mighty Fabrick should fall down, and in three days a more glorious than that should be erected instead thereof. So much for the Place.

2. As for the Object of their worship, the answer is; *Ye worship ye know not what, we know what we worship, for salvation is of the Jews.* Here the Samaritan Church stood in great need of a Reformation: for though they feared the Lord, yet they served their own Gods also, after the manner of the Nations. And though by the frequent Conversion of *Jews* to their Church they had laid by the grosser parts of their Idolatry, yet they kept their Idols, and graven Images in their houses, and worshiped according to our Saviours words, *they knew not what.* In this respect our Saviour adjudges the Cause to the *Jewish* side, alledging that though the Ceremonial part of their worship was now expiring, yet the substance thereof should never change, God is the same for ever, and the object of their worship shall remain throughout all Ages. They are the only Church which truly acknowledges the only true God, and therefore *Salvation is of the Jews* and from them it shall be derived to all other Nations.

But 3. Though the *Jews* did worship the true God, yet the manner of worship was imperfect and deficient even amongst them: and the imperfection thereof consisted herein; while their service depended upon outward forms alone, and they were taught to offer up the fruits of their bodily labour for the Sins of their Soul; whilst they measured their obedience by these dead works of
the

the Law, and their devotion only by hearing or repeating the forms prescribed by *Moses*; then could this people draw nigh unto God with their mouths, when their heart was far from him. When the Sacrifice was ended, their work was done; and they could return to their sins with this satisfaction, that the scape-Goat in the wilderness had carryed off all their transgressions that were past, and the Goats in their Folds could expiate for all that was to come. Thus they thought they might obtain forgiveness of their sins, without any Reformation of their Minds: for their *Flesh* was always willing, but their *Spirit* was always weak.

Thus the *Jews* worshipped the true God by types and figures, but the *Samaritans* worshiped types and figures for the true God: that worship was true but imperfect, this was neither perfect nor true. Therefore for the instruction of both *Jew* and *Samaritan*, our Saviour tells them that *The hour cometh and now is when the true worshippers shall worship the Father in Spirit and in Truth.* In *Spirit* first, to distinguish the Gospel-service from the shadows of the *Jewish* Law, which in Scripture are called *carnal ordinances*. And then in *Truth* to divide it from the *Samaritan* Idolatry, and all other superstitious errors. To worship in *Spirit* therefore is to bow the knees of our heart, and not content our selves with the outward devotion
of

of the body alone, *which could not make him that did the service perfect, as pertaining to the Conscience*; but to offer up the only acceptable Sacrifice of a *broken and contrite Spirit*. To worship God in Truth is to worship the true God in such a manner as he has directed, without profaning his service, as the *Samaritans* did, by a mixture of Heathenish Superstitions, and Idols which are called *lies*. And those who thus worship the Father in Spirit and in Truth, our Saviour terms the *true worshippers*: for the discovery of whom I proceed in the third place to apply the former discourse to the present times, that by our Saviours deciding this Controversie, we may be able to pass some judgment upon the Controversies of these our days, which have so miserably rent our Nation, and do lively represent unto us the antient discord between the *Jews* and the *Samaritans*.

And herein I must beg your favour and patience, if I am necessarily led, not by my own inclinations, but by the method of my Text; to touch upon some of those sores which so unhappily afflict us, that they cannot be heal'd without handling, nor handled without regret and pain: and yet as I shall avoid all unnecessary, unprofitable provocations, and endeavour with a tender hand not to enlarge, but to close the wound; so I hope none will be offended at this charitable design, especially in defence of that Church where-

of we all here profess our selves to be Members.

1. Then, As in those days, so now also we find, that of all the disputes which divide the hearts of men, and disaffect them from each other, there are none raised with more Ignorance and Pride, carried on with more Heat and Animosity, nor concluded with more Labour and Difficulty, than those which concern Religion, and the different ways of worshipping God. No Opinion is so absurd but it will serve to lay the foundation of a Schism amongst the discontented inconsiderate multitude; and gain sturdy Profelytes too, in spite of all the convictions of Reason; if it can plead either ease or interest in its behalf. For though all Nations do agree in the certainty of a God, and the necessity of his worship, yet when men think themselves so wonderfully wise, that neither the height nor depth of his wisdom are beyond his reach; when they will intrude into the Counsels of the Almighty, and shape his worship according to the extravagance of their fancy, then does their wisdom degenerate into ignorance, and the strength of their reason only betrays them to labour and folly. *Hardly do we guess aright at the things upon Earth, and with labour do we find the things that are before us; but the things that are in Heaven who hath searched out, and thy Counsels who hath known? said the wisest of men.*

But

But though the Ignorance of man be great, yet generally his Pride is greater than that; and those false Notions which in his vanity he has conceived, in his obstinacy he will defend. There are few so ingenuous as to confess an error, and the most ignorant are always the hardest to convince. They will impose their own fancies upon others with that eagerness, as if they really were, what they falsely stile them, the only Divine Truths, and immediate Revelations of God; and to disbelieve their Opinion, is to renounce their friendship. Thus the Heathens, though they had no knowledg of God, yet they also would fight *pro aris & focis*, for their Gods, as well as their Country; and the sharpest Persecutions that the world ever saw, were raised by the *Romish* Emperors first, and after them by their Successors, the *Romish* Bishops, against the professors of the true Primitive Christianity. No wars are so bloody as those which are backed with Religion; and when men fight, just as they pray, for *they know not what*, the contention grows warm according to the Zeal of the Combatants, and the war will end *they know not when*. For Empire may more easily be confined, like the Ocean within its banks; and Interest knows its own bounds; only Opinion is a boundless thing; like the overflowing of a River, it spreads itself far and wide; and our thoughts, which are ungovernable in

themselves, cannot be overruled by any power. No prescription can be pleaded in the things of God, and no length of time can reconcile the difference of belief. The Sword, it self which decides all other Controversies, has no control over the Minds and Consciences of men, and though the *Iron enters into their very souls*, yet it cannot subdue, or change one thought therein.

What shall we say then? is it the happiness or misfortune of our Natures, that our Spirits are thus invincible, and no Authority is so great as that which governs in our own breast? 'Tis a happiness in this, that *neither tribulation nor anguish, persecution nor death, principalities nor powers, can separate us from the love of Christ*, and the Faith in his Name; but 'tis a misfortune likewise, that neither *height nor depth, nor Angels nor Men, nor things present nor things to come*, can reclaim us from a false Religion, or bring us into the paths of peace. 'Tis a happiness to those that have embraced the Truth, but a curse to them that live in Error. And since every Party and Faction, how erroneous soever, does yet conclude it self to be in the right, from hence we may learn that the True Religion *must not*, because it *cannot*, be propagated by violence and blood; but amidst all the several pretences, whereby so many, and so different Parties lay claim to the only true Church, if we would know to whom this infant Primitive Truth

Truth belongs, we must direct our judgment as the wise *Solomon* did, and give up the Cause to them that first lay down the Sword; Righteousness and Peace can never be divided; and the Gospel of Truth is also the Gospel of Love.

With what pretence then of Piety, or Christianity, can the enemies of our Faith justify their reproachful and despightful usage of us? That they should endeavour thus by Fire and Sword, to extirpate our Lives together with our Religion, and lay both our Church and Nation in the dust. That they who are our Brethren, bone of our bone, and flesh of our flesh, should rise up against us, and forget their Bowels of compassion, and their Fathers house. That they should deny us the ordinary Civilities of mankind, and like *Jews* unto the *Samaritans*, allow no dealings with us. That they should Excommunicate us from their Society with the out-cast of the people, and brand a whole Church with the hateful title of wicked, and prophane. That they should refuse to admit us to their houses, because we come not into their Temples; and reject us *because our faces are as though we would go to Jerusalem*. Have they found such dealings from us? Has not our Church been still inviting them to her Communion, and ready to embrace her greatest adversaries with the Arms of kindness? Is not Peace and Submission her Glory, and Charity the very Character.

Character whereby she stands distinguished from all other Churches? Has it not been her constant Practice, as well as Profession, to promote a reconciliation of all differences where it may be had, and only lament the want of it where it cannot be obtained; to be industrious for the union and consent of her Children, and favourably charitable to all peaceful Dissenters? Nay is she not upbraided for being so? Is not this her Charity and Kindness become her reproach, and an occasion to her adversaries to slander her for Heretical on the one hand, and Popish on the other? And as such she has been used, she has suffered Martyrdom under both these shapes, and as the *Romans* dealt with the Primitive Christians; so they also put us under the hateful disguises of Lions, and Bears, and then worry us, as if we were such indeed.

But certainly we are not more Idolatrous, or more Heretical than the *Samaritans*; nor are they more Righteous than our Saviour. And yet he dealt not so with those that were enemies both to him and the Truth. When his Disciples would have called down fire from Heaven to punish their unkindness, he reprov'd their unwarranted Zeal, saying *Ye know not what Spirit ye are of*, though their worship was Idolatrous, yet he would give even Idolaters their due, and allow them human affections, as well as human frailties: proving
that

that a *Samaritan* may be a good Neighbour, when neither Priest nor Levite would give two pence to deserve that name. Though he was the wisdom of God from the beginning, yet he condescended to the weakness of a woman, which was an enemy both to his Church and Nation: he gently reproves her vice, and friendly corrects her errors, and though his Disciples marveled at the sight, yet he thought it no disparagement to his Divinity; for he came to call sinners to Repentance, and Preach the Gospel to the Poor. And no wonder that he should do so, for what man is not both poor and sinful in the sight of God? How blind is the Knowledg, and how weak the Vertue of the best of us, when compared with those infinite unmeasurable powers which are in the Fountain and Foundation of all our good? And then how small will the distance appear between us men? 'Tis like the dividing of a tittle, the whole is so small, that nothing but a Magnifying-Glass can discover the difference of the parts. One Star differeth from another Star in Glory, and though the Moon makes some discovery thereof, obscuring one, and leaving an imperfect lustre upon the other, yet the Sun Eclipseth all alike, all their glories disappear before him, and so the great contention ceaseth. Even so are our good deeds before God; they are so few, and so imperfect, that it is not our merit; but

but his mercy alone that creates the difference : he can forgive much as well as little ; the *Samaritan* by him may be termed *good*, and the Publican admitted to his presence, when the obstinate conceited Pharisee shall be for ever excluded.

Therefore why boastest thou thy self, O vain man, as if all the treasures of vertue and knowledge were centered in thy own breast ? Who is ignorant and thou art not ignorant, who is sinful and thou art not so ? Despise not then the weakness of thy Brother, lest thou also be despised ; judg not his infirmities, lest thereby thou bring a just judgment upon thy own head, lest thou also be severely judged by the Righteous God ; But rather study peace with all men, be just to their merits, favourable to their frailties , and only severe upon thy own self. So will God accept of thy humility, and thy humility will recommend thy Faith ; as thou hast dealt with others, so will God deal with thee also, he will reward thy good deeds, and pardon what thou in ignorance hast done amiss. Then shall thy worship be always acceptable in his sight, and by granting thy humble Petitions, he will turn all thy Prayers into Praises and Thanksgivings.

This is the first Character of the true worship taken from the temper of the worshippers, 'tis our Saviours own Rule, *Ye shall know them by their fruits*, and the Fruits of the Gospel we know,
are

are Peace, Charity, Humility and Love; *Love is the fulfilling of the Law*, and the great glory of the Gospel, and where this virtue is wanting there can be no pretence of Godliness, no shew of a Christian Church.

The next Character may be taken from the place of worship; *our fathers worshiped in this mountain*, said the Samaritans, to justify their Separation; and so say the Romanists unto us, *Our Fathers worshiped in this City*, the Fathers of the Church plead for us, and Antiquity is on our side, and where was your Church before *Luther*? To this the Answer is as obvious as true, *Our Fathers worshiped at Rome*, but not all our Fathers; for from the beginning there were several pious and learned Fathers and Martyrs of the Christian faith, that own'd no dependence upon the Church of Rome. There was then a Roman, but not a Roman Catholick Church. It was not Christian Humility and the Primitive Simplicity of the Gospel, but Pride and Secular Interest that mov'd the later Pastors of that Church to bring all Nations under their yoke. 'Twas that Lordly humour which our Saviour reprov'd in the sons of *Zebedee*, when they strove to be accounted greatest, telling them that this ambition more became the Heathens than his Disciples; *the Kings of the Gentiles, ye know, exercise dominion, but it shall not be so amongst you.*

D

Our

Our fathers worshipped at Rome ; it may be so. So did Jacob in the mountain of Samaria, when the whole Church of God consisted only in him, and his Fathers house : and yet this was no plea against the worship of the Temple, when God had chosen that place for his Habitation ; and our Fathers who themselves worshiped at Rome, have not told us that at Rome is the place where we also ought to worship. If there must still be one Holy City to which all the tribes must go up, certainly Jerusalem, that City of Peace, had been a fitter place for the Seat of that Universal Empire, than Rome, which was always the Seat of War, and only made great by Tyrannies and Invasions upon all the world. If that time of liberty be come when our worship shall not be confined either to the Temple of Jerusalem, or the Mountain of Samaria, we may also conclude ; that neither at Rome shall we worship the Father.

But yet our Fathers worshipped at Rome. 'Tis true, but Rome was not then what now it is ; their Church and Faith was then as glorious as now tis offensive to all the world. It exercised then no unjust Usurpations, either upon the Persons or Consciences of men, but taught Obedience to God and his Vicegerents upon Earth. No man under what title soever sat in the Seat of God, imposing upon the belief of others, and creating new Articles of Faith ; but in all things they submitted

mitted themselves to the word of God, as their only Universal Infallible Judg. And there was our Church before *Luther*, and even before Popery it self. But now since her innvoations are multiplied, and she has departed from the Truth, no wonder if we forsake her in those things wherein she has forsaken Christ, and fly from this City, because of her abominations. Her Fathers which worshipped in that place, will not now justifie these degenerated Children, and since they boast so much of their antiquity, we must needs reckon the date of their worship, like that of the *Samaritans*, not from their *Father Jacob*, a Holy Patriarch, but from *Salmaneser*, a *Babylonish* Prince.

Again, *Our Fathers worshipped in this mountain*, and therefore so do we, said the *Samaritans*. Thus also many amongst us say. Our Fathers the Apostles, and Primitive Martys of the Church, worshipped in Mountains, Dens, Caves, and private Houses, and therefore so may we also. To this I answer that the Apostles worshipped in the Temple and Publick Assemblies also, when they might be permitted; and it was only the iniquity and necessity of the times that drove them into private places; which necessity being now removed, a separation from the Publick Assemblies upon the bare account of Christian Liberty, grounded upon that Practice of the Apostles, is

no more justifiable, than that of the *Samaritans* from the *Jewish* Church upon the Authority of their Father *Jacob*. 'Tis as if we should say, Our Fathers the Apostles admitted none into the Church by Baptism, unless they could first give an account of their Faith, and therefore now also it is unlawful to Baptise Infants that have no knowledge of Christ. Or thus, our Fathers *Abel*, *Enoch*, and others, were forced to marry their own Sisters, when there were no other women in the world, and therefore we may do the like. Here we see what was commendable in the Apostles is pernicious in us, what was necessary in our fore-Fathers is abominable Incest in our times: so deceitful may an Argument prove drawn from the practice of our Fathers, if we make not allowance for the different circumstances, and necessities of the times.

The third Character of the true worshippers may be taken from the object of their worship. *Ye worship ye know not what*, said our Saviour. And so may we also say to the *Romanists*, ye worship Idols, Graven Images, Reliques, Sepulchres, Miraculous Trifles, Superstitious Legends, and ye know not what. And though perhaps the more wise and learned of that Communion may be so clear-sighted, as to look beyond this veil of wood and stone, and have an Eye upon the true God, whom they thus falsely represent; yet certainly the
igno-

ignorant multitude fall down and pay a real worship to these beggarly Elements : and then how can they themselves be excused, who by these unwarranted practices have brought the people into Idolatry ?

The fourth and last remark upon the worshippers of these times, may be concerning the manner of their worship, which our Saviour has commanded to be *in Spirit and in Truth*. By *Spirit* here we must understand, first, the faculties of the Soul, which is the *Spirit of a man* ; and secondly the gifts of the Holy Ghost, which is the *Spirit of God*. In the first sence we are taught that *God is a Spirit, and we must worship him in our Spirit* ; all our thoughts and inward faculties must be employed in his service, and we must adore him with *all our heart, our mind, our soul, and our strength* : our understandings must be clear and apprehensive of what we want ; our Wills must be ready and active to draw up our wants into Petitions ; and our affections must be zealous and inflamed to hand up our Petitions to the Throne of Grace : so spiritual and refined, that they may convey our Prayers to Heaven ; so powerful and strong as to bring down Heaven to us. And this is not to be done by painful noise and exercise of the Body, but by the quick and sprightly motions of the soul. These are the faculties which we must employ in the service of God, and *thus we must worship in Spirit*. But

But what man is sufficient for these things? Our understandings are naturally so dull, our wills so corrupt, and our affections so disturbed, that of our selves we know not what to ask, nor how to Pray. Therefore when according to the first Rule we have by humility prepared our hearts for Prayer, then does the Spirit of God descend upon us, and help our infirmities: he builds upon the Foundations of Nature, improves our understanding into a stedfast Faith, quickens our wills and desires with a sure hope and confidence in God, and inflames our affections with a Divine love. He so enlightens our Eyes as that we may look up and behold the Heavens opened to admit our supplications, and so purifies our hearts that we may be worthy to receive the rays of Divine Majesty into our bosom in the happy return of our Prayers. These are the gifts of the Spirit whereby he directs and assists us in our Prayers and Supplications, and *thus we must worship in Spirit and in Truth.*

And if we take our measures of the *Romish* service by this Rule, we shall find it very deficient. As for instance, their Praying in an unknown Tongue. How can the spirit of a man be moved by that which he does not understand? How can a man be edified by those words which only enter into his outward Ears, and never sink into his heart? it is not the turning over so many Beads, nor the kneel-

kneeling so long upon our knees that compleats the worship of God, or prepares a Sacrifice worthy of him; but the lifting up of our hearts, as well as our hands to his Holy place: therefore we may say of this sort of Prayer as St. Paul did of the Preaching in his time, yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown Tongue. This practice savours too much of the blind formal Devotion of a Jewish Synagogue, and can never be proved to be the true Christian worship, except they can convince us that miraculous effusion of the Spirit is still continued to the Church, and men may now understand these unknown Tongues by the same Miracle whereby the Apostles spake them.

And as the Romish Church is deficient herein, so our Dissenting Brethren, notwithstanding all their pretences to the Spirit, do not at all abound; who by a new and strange Interpretation have forced this expression of *worshipping in the Spirit* to signifie only *Extempore Prayer*, and confined all these Noble and Divine influences of the Holy Ghost, to the mean ungenerous purposes of supplying the defects of our speech, and inventing words for our imperfect thoughts. As if forwardness of behaviour, confidence of Face, and readiness of the Tongue, which are the reproachful Characters of a troublesome Companion, were now

now become the only tests of a gifted Brother.

But supposing readiness of Expression to be really a gift of the Spirit, yet how shall we know by what Spirit it is that this man speaks? There is a deluding Spirit, which under a pretence of extraordinary Piety has drawn multitudes together into extraordinary evils; and this is no new thing especially in these our days. There is a Spirit of Contention, whereby many pretend to a more eminent degree of vertue, and yet intend only a more eminent place of honour to themselves. Such was the Spirit whereby the Sons of *Zebedee* prayed, that they might sit one on the right hand of our Saviour, and the other on the left. There is a Spirit of Vanity and Ostentation, and such a one it was that exalted *Herod* into his Throne, clothed him with his Royal Apparel, and prompted to him that vain-glorious Oration which he made unto the people. All these Spirits fail not to give utterance to the person possessed therewith, according to the mighty working of their Error, their Interest, or their Pride: as particularly to *Herod* in so fluent and divine a manner, that the poor deluded people took him not for a man but God. Therefore it availeth very little for a man to have the gift of *speaking by the Spirit*, except the people have the gift also of *discerning the Spirit* by which he speaks; and this is a gift not very usual or remarkable in those that are the admirers of this sort of worship. Since

Since therefore the Age of Miracles is gone, and the immediate impulse of the Holy Ghost is departed from us, 'tis safer for us to trust to those Prayers which the wisest and best of men amongst us (even those to whom under Christ we owe our Religion and Reformation) have compiled with great Piety and Prudence, and maintained with Constancy and Perseverance, even to Martyrdom ; rather than to rely on the unskilful undigested Prayers of every forward inconsiderate worshipper. Who would not quit the wild roving fancies of such as Pray for they think not, *they know not what* ; to joyn in these Petitions which are so plain and easie, that they are agreeable to the capacities of the meanest ; so judicious and accurate as to satisfie the wisest men : so full and copious as to supply the wants of the greatest sinners, so Substantial, Pious and Grave, as may besit the greatest Saints ?

As for those therefore, that quarrel with the *matter* of our Prayers, we say no more but that all human things are subject to errors, and when they can find out better we shall willingly submit to the change. As for those that find fault with the *manner* of them, and say these set Forms do stint the Holy Ghost, and *quench the Spirit* ; I answer 'tis very strange, that these words which were composed with the greatest Art and Industry of man, and with as great a measure at least of the Holy Spirit

as any private person can pretend unto, should come at length to be despised, as flat and insignificant. Rhetorick and a well framed Compolure were wont to raise our affections, and heighten our Devotion, and can nothing move us now but what is remarkable for being mean, and the rude product of our first thoughts? Certainly it is not the goodness, but the newness of this fashion that draws the people after it; and the love of Novelty is in all cases a sign of Levity, but in Religion it is commonly the cause of Superstition. 'Tis only a debauched and wanton stomach that requires variety of tastes, and a constant Appetite is not only the sign, but also the cause of Health.

But I would willingly know wherein a set form of Prayers does stint the Spirit; cannot our Spirit be touched with a sence of our wants, and an ardent desire of a supply as well by a *premeditated* as an *extempore* Prayer? Cannot we Pray as Spiritually, and as effectually in that perfect form of words which were prescribed by our Saviour, as in those which are conceived by man? Cannot we lift up our hearts to God with as much Zeal and Devotion in one of the Psalms of *David* (for they are *Spiritual Songs*) as in the sudden transports of a private Spirit? dares any man be so presumptuous, so blasphemous, as to say that these Forms of worship are cold, jejune, and do stint the Spirit? where then is their Argument against prescribed Liturgies?

But

But what if the Spirit should be stinted ! A Spirit is an unruly thing, and 'tis fit it should be circumscribed. If the Spirit of St. Peter had been confined within the bounds of Prudence, he had escap'd many severe censures to which the extravagance of his Zeal expos'd him. When he Prayed that they might build Altars to *Moses* and *Elias*, the Evangelists upbraids him with a Spirit of inconsideration. When he Prayed against the Passion of our Saviour, he rebuked his Spirit for Diabolical ; saying, *Get thee behind me Satan.* And if the Spirit of the Great Apostle was subject to such errors in Prayer, what greater confidence can we have in our new unpractis'd uninspir'd professors ?

To conclude, if neither the command of our Saviour, nor the practice of all settled Churches throughout the world, both Jewish and Christian, can be of sufficient Authority to weigh down this new Model of Divinity : if nothing but Mathematical Demonstrations can convince them of the truth, and the least shadow of an Argument will serve to confirm them in their errors : if neither reason nor kindness can reclaim them : I hope 'tis no breach of Charity to think that it is not the Spirit of Prayer, but the Spirit of Ostentation that animates their Assemblies, and encourages this ungrounded Separation. And since all human means have proved ineffectual, we must commit the Cause to God, who is the searcher
of

of all hearts, and Pray that by the power of his love he would come amongst us, and turn the hearts of our disaffected Brethren : That he would remove their prejudices, and enlighten their understandings; abate their heats, and warm their affections towards us, that they would leave off their uncharitable censures, and shew forth the purity of their Faith by their *certain* gifts of the Spirits, Humility and Love. That they would for once suppose us to be but as Wise, as Vertuous, and as Sincere as they; and after a kind impartial tryal, I doubt not but their Charity will either pronounce us *good*, or their Conversation will make us better.

F I N I S.